

*A People's truest Respect to a faithful
Pastor.*

A
FUNERAL DISCOURSE,

The SUBSTANCE of which was preached at

Hinkley in Leicestershire,

JULY 14. 1751.

On Occasion of the very sudden and much lamented

D E A T H

Of the late REVEREND and LEARNED

Mr. ROBERT DAWSON,

Who died the 20th of *June*, in the 66th Year
of his Age.

By HUGH WORTHINGTON, M.A.
Leicester.

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PHIL. iv. 9.

*Those Things, which ye have both learned,
and received, and heard and seen in me,
do; and the God of Peace shall be with
you.*

BEING this day providentially called to
assist you in your religious Service, I know
not how to discourse to you in a more
seasonable Manner, than by calling back your
Thoughts to the *Doctrines* and *Example* of your
late most faithful Pastor: And in order to this,
what Subject can I treat on more proper than
the Admonition of St. Paul to those, among whom
he had preached the Gospel at *Philippi*, which I
have just now read, namely, *Those Things, which
ye have both learned, and received, and heard and
seen in me, do; and the God of Peace shall be with
you?*

If any should think there is a needless Redun-
dancy of Words in our Subject, he may be of an-
other Opinion perhaps, if he understands the
Phrase *ye have learned*, as expressing, like a general
Term, their having one way or other acquired
Knowledge of Things very proper to be done;
and the Three following Words, *received, heard,
seen*, as expressing Three different Methods of ac-
quiring this Knowledge; the First, by receiving



I. From his own Mouth; the Second, by hearing of his Doctrine or Practice through the means of his Epistles; the Third, by seeing his Manner of Life; or if he follows *Grotius*, who takes (*ἐμαθετε* hic, ut μαθητεύσατε, *Matt.* xxviii. 19.) the Term *learned* as signifying *discipled in*, or relating to the general Plan of Christianity which the *Philippians* had been taught at their Baptism; and (*παρελάβετε*) *received*, as alluding to a more perfect or particular Instruction, which they might afterwards have received from *St. Paul's* Preaching; (*ἠκούσατε*) *heard*, as referring to the familiar Converse of the Apostle, in which he might have adapted his Advice to any peculiar Occurrences that happened; and (*εἶδατε*) *seen*, as relating to what they had seen in his Conduct.

In treating on the Subject before us, I would consider,

I. What it is *St. Paul* recommends to the Notice of the *Philippians*; namely what he taught, and what he practised.

II. The Motive by which he presseth this Exhortation; *the God of Peace shall be with you.*

III. The inseparable Connexion there is between the Duty enjoined, and the Promise; or (in other Words) between doing the Will of God, and enjoying his Favour.

After I have done this, I propose to take Notice of the *Doctrines* and *Example* of your late worthy Pastor; and then conclude with some Application of the Whole.

I am to consider what it is *St. Paul* recommends to the Notice of the *Philippians*, namely, what he taught, and what he practised.

We

of the Rev. Mr. Dawson.

We are to begin with what he taught. And in order to obtain a just Notion of what he taught the *Philippians*, we need not confine ourselves to what is recorded in his Epistle to them, but may suppose, that every Doctrine that was proper for the whole Christian Church to know, and which is either mentioned in the *Acts of the Apostles*, as what he taught, or is to be found in any of his Epistles, was actually deliver'd by him to the *Philippians*; and, being recorded, now speaks to all professing Christians.

Doubtless he could take the *Philippians*, as well as the Elders of the Church, whom he convened at *Miletus*, to record, that he was pure from the Blood of all Men, not having shunn'd to declare the whole Counsel of God; for he had made it his Business to testify both to the *Jews*, and also to the *Greeks*, Repentance toward God, and Faith toward our Lord Jesus Christ; and had kept nothing back that was profitable for them to know, but had shew'd to them every thing clearly and fully.

He taught, that we should love, worship, and serve God, as the Maker, Preserver, and Ruler of the World; and that we should love and obey Christ (his only-begotten Son, the Brightness of his Glory, and express Image of his Person) whom he hath appointed to be the only Mediator between himself and us; and to whom all Power and Judgment are committed by the Father; in whose Name alone we are to apply to the Father for Mercy; both for Grace to help us here in every Time of Need, and for everlasting Salvation hereafter: Likewise the Apostle taught, that as we should have Repentance toward God, and Faith toward our Lord Jesus Christ, so this Faith should be expressed by the Works of Love, by Purity of Heart, by overcoming the World, and by a firm Reliance

Reliance on the Mercy of God for every needful Good, only through the Merit and Intercession of his dear Son.

To be a little more particular. The Apostle teacheth, that we should account Jesus the Messiah, *our Master*, and him *alone*; in consequence that we are under no Obligation to keep the *Law of Moses*, respecting *Rites and Ceremonies*, which he stiles (comparatively speaking) beggarly Elements, and only like a Schoolmaster to bring us unto Christ, and therefore of no farther Use now their End is accomplished: Neither are they to be regarded, who teach, as many do, that it is necessary to be *circumcised*, and to keep the *Law of Moses*, in order to be saved: The Apostle insisteth on our being only careful to observe the Precepts of Jesus, in Opposition to the judaizing Teachers; — that we must give all Diligence, to make our Calling and Election sure, by vigorously endeavouring after Holiness in Heart and Life; not in a vain Dependence on ourselves, but in a firm Reliance on the Spirit of Christ, in whom is all our Sufficiency, and through whose Strength we can do all Things requisite to Salvation. If we are not wicked and slothful Servants; since he is willing to bestow on us the *Supply of his Spirit*: For this the Apostle teacheth us to pray, and, by the Assistance thereof, to mortify the Deeds of the Flesh; to be crucified to the World, and all the sensual Pleasures thereof; to resist the Devil, and all the Powers of Darkness; to cleanse ourselves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of the Lord.

He solemnly declares, that the *Grace of God*, that bringeth Salvation, teacheth us, that, denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly, in this World; and therefore he enjoins us to preserve our own Vessels

Vessels in Sanctification and Honour; to be blameless and harmless, as the Sons of God, without Rebuke; in the Midst of a crooked and perverse Nation, among whom we ought to shine as Lights in the World: He assures us, that without Holiness no Man shall see the Lord with Comfort; that, as there is a Day coming, in which the Son of God will appear the Second time, and by his almighty Voice raise the Dead, call us all to Judgment, and then reward every Man according to his Deeds, we ought to labour, that whether present with the Body, or absent from it, we may be accepted of the Lord.

He teacheth us to be quiet, minding our own Business; content with such Things as we have, thankful for all our Mercies, resigned to the Providence of God, and patient in every Tribulation; to speak Evil of none, but do as we would be done unto, following Peace with all Men; forbearing and forgiving one another, if any have a Quarrel against any, even as Christ forgives us; —that above all Things we should put on Charity; esteeming Good-will to our whole Species, and Charity and Candour toward all that differ from us in Opinion, or Way of Worship, as some of the principal Ornaments of the Christian Life.

O! how earnestly does he recommend Charity! Giving it the Preference even to Faith and Hope; and declaring, that if we have it not, though we could speak with the Tongue of Angels, and were endued with the highest spiritual Gifts, and should bestow all our Goods to feed the Poor, and even give our Bodies to be burned, yet we are but as sounding Brass, and a tinkling Cymbal.

He teacheth, that having our Conversation in Heaven, we should set our Affections on Things above more than on Things below; that we count all Things but Dung and Dross for the Excellency of the

A Discourse on the Death

the Knowledge of Christ Jesus our Lord;—that being solicitously careful for nothing, we should in every thing, by Prayer and Supplication, with Thanksgiving, make known our Requests unto God; not forgetting, as the Manner of some is, to assemble ourselves together for the Worship of God; and that in our solemn Assemblies we should eat Bread and drink Wine together, in devout Remembrance of our Lord Jesus Christ, whose Death we should shew forth by this Memorial till he come again: And to sum up all, he saith, Finally, Brethren, whatsoever Things are true, venerable, just, pure, lovely, of good Report, if there be any Virtue, if there be any Praise, think on these Things, *i. e.* so as to do them.

These are the Things which the *Philippians* (and we all have) learned of the Apostle *Paul*, having either received them from his own Mouth, or heard them by his Epistles written to the Churches of Christ.

And as to what the *Philippians* had been Eyewitnesses to in the Apostle's Conversation, it was (to speak all in a few Words) worthy of the pure and holy Precepts that he had laid down; for he saith expressly, that he kept his Body in Subjection, that, while he preached to others, he *himself* might not become a Castaway; and *Acts* xxiv, 16. Herein do I exercise myself, to have *always* a Conscience void of Offence toward God, and toward Men; which comprehends a Respect to *all* God's Commandments.

And as he appeals to the Elders of the Church, whom he had conven'd at *Miletus*, concerning the Uprightness of his Character and Conduct, saying, *Acts* xx, 18. Ye know from the first Day that I came into *Asia*, after what Manner I have been with you at all Seasons, serving the Lord with all Humility of Mind, with many Temptations

tions and Fears; so doubtless he could appeal to the *Philippians* concerning the Sobriety, Righteousness, and Piety of his Conduct; otherwise he would never have assumed the Boldness to have charged them to do the very same things *in general*, that they had seen in him; saying, *Those things, which ye have learned, and received, and heard and seen in me, do*: And by proposing himself to them as an Example of holy Living, he dischargeth them from following the Steps of those *false Apostles*, whose Manners were exceedingly corrupt and vicious, against whose pernicious Ways he warmly cautions them in the preceding Chapter.

The Sense of our Subject is, Since I have delivered to you the whole Counsel of God, and have shewn by my Conduct, that I have a Conscience in *all things* willing to live honestly or commendably; and can say to you, as well as to the *Thessalonians* and others, Ye are Witnesses, and God also, how holily, and justly, and unblameably, I behaved myself among you; since, I say, all this is Fact, do you take heed to *your Ways*, observe and do what I have taught and given you a Pattern of; and follow not those *Impostors*, who in their Doctrines and Practices are Enemies to the Cross of Christ.

And remember, that *even* a true notional Faith, or speculative Knowledge of Christ, without a pure and righteous Conversation, will avail you nothing; for unless you carefully put in Practice the holy things that ye have learned, you cannot obtain Favour of the LORD. Which leads us to the Second General:

II. To consider the *Motive* by which the Apostle urgeth the Exhortation that he gives; namely, *The God of Peace shall be with you.*

This is the most comprehensive Blessing that could be offered to Men; and we shall think so, if we do but attentively consider what is implied therein.

GOD will be with you: And, *Who is like unto thee, O LORD?* the Psalmist cries out, in a sort of Rapture: *Whom have I in Heaven but Thee? and there is none upon Earth that I can desire besides (or compare with) Thee.* If GOD be with you, you have the Presence of the Supreme Eternal Mind; the Fountain of all Being and Happiness; the Centre and Standard of all Perfection; the wisest, greatest, and best of Beings; not only the Creator, but the constant Preserver, and infallible Ruler, of the whole Universe; not only everlasting in his Duration, but necessarily present *every-where*, and unchangeable in his essential underived Excellence. Are you not then disposed to say (with the Psalmist), that you have none *in Heaven or on Earth* that is fit to be compared to, or desired before Him?

And as He is characterized as being the *God of Peace*, the Representation of Him is very amiable and endearing; *The God of Peace shall be with you:* This Appellation may imply his being, *by way of Eminence*, the *Lover and Author of Peace.* The *God of Peace*, as he loves Peace and Harmony among all Nations, and lesser Societies of Men; and especially among those that worship him as the only living and true GOD; and loves it yet more among the professed Followers of his meek and lowly Son; most of all expects to find it among the Members of one and the same worshiping Assembly: — He is the GOD, the *Author of Peace*, as of Himself he was originally *disposed to Peace* with our fallen Race, and, out of his boundless Love, hath not spared his only-begotten Son, but delivered him up for us all, that He might become *our Peace*, or the *Maker of Peace*, between his Father and us offending Mortals; and hath bestowed on us the abundant Grace of the Gospel

Gospel to *tender Peace*; and, to excite us to accept it, hath sent his Ministers to *preach Peace*, through his Son, to all them that believe and repent; and is even striving with us, by his Spirit, to win us over to the *honourable Terms of Peace* that he hath offered us:—And is, in the Course of his Providence, not only sometimes bestowing on his Servants *Peace* and *Quiet* among those that live near them, making their *Enemies* to be *at Peace* with them; but even when Men are malicious, and other outward Circumstances attending them are troublesome, he does often give them, by his Word and Spirit, such a refreshing Sense of his Love, as creates in their Souls *Peace*, *Quietness*, and *Assurance*; *that Peace* which passeth all Understanding, keeping their Hearts and Minds through Jesus Christ. *This God of Peace* shall be with you.

And his being *with you* must signify much more than his physical necessary Presence being with you; for, in respect of this, He is *every-where*, and that *continually*; in Him we live, and move, and have our Being: His Presence, if considered in this Sense only, is no Privilege; the Wicked have it as truly as the Righteous: Therefore his being *with them* that obey his Will; must import his granting them his *special Favour*, and the *happy Effects* of it: And if the *God of Peace* bestows on you *his special Favour*, and the *happy Fruits thereof*, you will have all his boundless Perfections engaged for you; and lose, as it were, your own Insufficiency in his infinite Fulness: He will direct, strengthen, supply, comfort, and bless you, as Occasion requires; tenderly regarding your State, *whatever* it is, respecting Body, Mind, and outward Condition; watching over you in Mercy, *wheresoever* your Lot may be cast:—He will give you *Peace with Himself*, through his dear Son; *Peace* and Serenity in your *own Hearts*, and *Peace* in the *World* likewise, as

much as is consistent with the unerring Rules of his Government. To be short, his being *with you* implies, that every providential Good, and every Token of spiritual Grace, that you can reasonably desire, or possibly need, in this lower World, shall be communicated to you, both in the fittest Season, and the properest Kind and Measure too.—And his being *with you* doth not only imply his manifesting his Kindness to you in every suitable Form, while you are in this World, but also in the *Hour of Death*, and throughout an endless Eternity: So that tho' you walk through the Valley of the Shadow of Death, you need to fear no Evil; for He will be with you; *his Rod and his Staff shall comfort you*; and when he has safely conducted you through the gloomy Vale of Death, he will exalt you to his glorious Realms on high, and make you truly and eternally happy with Himself.

All this, and more than either I can express, or you conceive, is implied in the promised Blessing; namely, that *the God of Peace shall be with you*.

And is not this abundant Encouragement for you to do the things that you have learned from Christ, and his faithful Ministers? For you to be pure and humble in Heart? Holy and religious in all your Ways?—If the Hope of this Blessing will not induce you to mortify the Deeds of the Flesh, and to fulfil *all Righteousness*, as far as ye are able, I know not what will do it; for nothing you can enjoy is worthy to be compared to it. For the *Presence or Favour of God* comprehends *every real Good*. His Favour is Life: And his loving Kindness better than Life: It is expressly said, He will be a Sun and Shield, He will give Grace and Glory to, and will withhold no good thing from, them that walk uprightly. Therefore all that we can desire on Earth is, in point of Value, no-ways equal to Faith, or spiritual Knowledge, reduced to Practice;

Practice; because this is the only Means of our obtaining through Jesus the Peace and Complacence of God.

Crowns and Sceptres, Riches and Honour, or whatever else can either court the Sense, or excite Desire, in this transitory World, is of small Importance, no better than Dung or Dross, compared to the Smiles or Presence of the Most High.— Give me *but this*, and I ask *no more*; because it includes every thing that is *good* for me. If then I desire this Blessing above all things, I should be proportionably careful to do that, without which I can never obtain it.

III. We are now to shew the inseparable Connexion there is between the Duty and the Promise; or, in other Words, between doing the Will of God, and enjoying his Favour.

Nothing is more certain, than that as many as hear the Word of God, and keep his Commandments, shall be blessed of him both in Time and Eternity. And it is equally certain, that as many as are forgetful Hearers of the Word, and do it not, shall never obtain Favour of the Lord. Let us look a little into the Ground of these Two Propositions. If through the Concurrence of the Divine Spirit you do the Things that you have learned from the Gospel, you will (so far as you are holy) become the proper Objects of God's Approbation and Complacence. Every Christian Grace that is rooted in the Soul, and exercised in the Life, is (and cannot be otherwise than) of great Price in his Sight.

The Things that are in their own Nature true, venerable, just, pure, lovely, and of good Report, have the spiritual Nature and bright Resemblance of God himself; and therefore he cannot but approve

prove of and take Complacence in the holy Temper and Life of a true Christian, who thinks of and does these things, because they are in some measure like himself.

And as they that do his Will are like him in Holiness, so they are properly qualified to partake of the Happiness that ariseth from a Sense of his most gracious Smiles, from spiritual Fellowship with the Father of Mercies, the God of Peace and Purity. There is in their sanctified Nature a proper Foundation laid for a firm, happy, and lasting Union between God and their Souls. They are prepared to relish the Joys of a spiritual and religious Life on Earth, and of the fullest Vision, and most perfect Fruition, of their heavenly Father in the Paradise above. They are by the Holiness of their Nature formed for the glorious State, devout Exercises, social Pleasures, and for every other Delight, that is at God's Right-hand; and in Consequence, as doing God's Will prepares for the Enjoyment of his Presence on Earth, and in Heaven too, it will certainly recommend to his Mercy in Christ Jesus: Which leads me to observe, that though Men by their Guilt have forfeited every Blessing at the Hand of God, and have exposed themselves to his Displeasure, and cannot by any imperfect Services they have done, or can do, merit Forgiveness, and the everlasting Blessings arising from his Favour; yet He, as the God of Peace and Mercy, hath freely given his dear Son to die for all that believe in and obey him, that so they may not perish, but have everlasting Life. Through the Grace of God, *the Word*, who was made Flesh, tasted Death for every Man; and as the Father spared not his dear Son, but delivered him up for us all, how much more will he not *with him* freely give us all things, if we answer the great
End

End of his Death, which was, that we, being dead to Sin, might live unto Righteousness?—If then we may argue from the *greater* to the *less*, we may be assured, that although a Sinner cannot plead for God's Favour here and hereafter; and for all, or any of, the Blessings derived from this Source, *on the Foot of any Merit of his own*; yet he may plead for them on the Foot of that *infinite Mercy*, that provided a *Ransom* for him, and of the *Merit of his Obedience unto Death*, who gave himself for us, an Offering and a Sacrifice to God for a sweet-smelling Savour: And we may add, if Sinners are truly penitent, they will doubtless obtain Favour of the LORD; since He hath absolutely promised this Mercy to all them that live soberly, righteously, and godly, in this present Word: And this Promise is confirmed with an Oath, that by Two immutable Things, in which it was impossible for God to lye, we might have strong Consolation, who have fled for Refuge to lay hold on the Hope that is set before us.

But if you do not the things you have learned of Christ, and his faithful Servants, the God of Peace will not be with you; for, inasmuch as ye are unholy, ye are unlike to God, both in your Natures and Conduct, and therefore cannot by any means be the Objects of his Complacence: Nor are you capable of being happy in his Smiles; for how can two walk together, unless they agree? Light and Darkness may have Fellowship together, yea, Christ and *Belial*, as soon as an unrenewed Sinner be happy in the Presence or Favour of God, either on Earth or in Heaven*. And the Merits of Christ's Righteousness

* *Plato* saith, Let us inform the Wicked, that if they do not, in this Life, get free of their Madness and Depravity, they cannot, after Death, be admitted into the pure Mansions of the Good, where no Evil enters: That their Manners and Deportment here will accompany them into the other World, where

teousness in dying as a Sacrifice for Sin, are so far from pleading for you; that since he died in order to destroy *the Works of the Devil*, and ye uphold and multiply these, and by so doing, fight against him, and the Agonies of his Death, it is impossible, that the Merits of his Sufferings should extend to your Salvation, except ye repent: —

And the Thing that farther puts this Matter out of all Dispute, is the positive Declaration of Christ in the Gospel, *Matt. vii. 21.* Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father, who is in Heaven.

There's then, partly in the Nature of Things, and partly by the irreversibile Appointment of God, an inseparable Connexion between the Duty injoin'd, and the Promise that is made in our Subject; or between doing the Will of God, and enjoying his Favour*.

After I have thus taken Notice how St. Paul exhorts the *Philippians* (and with them all professing Christians) to do the Things, which they had learned from his holy *Doctrines* and *Practice*; and have likewise shew'd you by what a glorious Motive he enforceth his Exhortation to Duty, namely, that *the God of Peace will be with them*; and have also shewed the inseparable Connexion there is between the Duty recommended, and the Promise that is made to them, and *them only*, who do their Duty; I would now beg Leave, before I enter on

where they will always be in such Company as are like themselves. The Wicked will dwell with the Wicked. *Theatetus*, p. 176, 177. Tom. 1. Serran. See — Geddes, *Esq.* on the *Composit. of the Antients*, p. 169. Glasgow.

* If any Persons choose not to read this Discourse at one time, this is the most proper Place to make a Pause.

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the Improvement of what has been said, to remind you of the evangelical Doctrines and exemplary Conduct of your late excellent Pastor; not that I need do this for your *Instruction*, but your *Edification*; and I will add, I would do it for *my own*; And on this Account I hope I may be excused, if I mention some Things relating to his ministerial Qualifications, that are more proper to excite *my* Imitation than *yours*; yet altogether proper to renew and preserve an honourable and pious Remembrance of him *in you all*.

His natural were a good Foundation for his acquired Abilities: In the former, he exceeded many; in the latter, was equalled by very few: He spent much Time, from his younger to his advanced Years, in the Pursuit of useful Knowledge; yea, so great was his Thirst for this, that he would sometimes continue his Studies all Night long, scarcely perceiving that he wanted Rest; and many can witness what abundant Success attended his unwearied Application. His intimate Acquaintance with the antient Languages of *Rome, Greece, and Asia*, laid open to his Mind the vast Treasures of solid Learning that once enrich'd those Countries; and qualified him to look into the sacred Writings with greater Clearness, Ease, and Advantage, beholding them in their native Purity and original Form: This is like drinking at an *untainted Fountain*, while others, that are Strangers to the Language in which the holy Scriptures were first written, and therefore must receive them from the Hands of Translators and Interpreters, are obliged to drink, remote from the Fountain, only at *the Stream*, when perhaps it is polluted, or hath received a Tincture from the different Soils through which it hath pass'd.

His Knowledge of the Mathematics was very extensive; the History, Philosophy, and other

Literature, of antient as well as later Ages, were familiar to him. He had a clear Understanding, and a sound Judgment, ripen'd by Care, Consideration, and Experience. The large unpleasant Field of Controversy about Opinions and Points of Faith, he almost traversed from Side to Side, without contracting an Itch for Disputation and Wrangling, or Sourness of Temper, or a positive, dogmatical Humour: His seeing how unhappily good Men were divided in their Opinions, enlarged, instead of narrowing, his Sentiments; and created in his Mind such Candour and Charity towards *all* that differed from him in Opinion, that notwithstanding he was a good Casuist, yet he was a much better Christian. If his Sentiments were open, his Heart was much more so. If he was a Slave to no Man's private Judgment, or to mere human Authority, in Matters of Faith, he was equally distant from imposing his Opinion or Creed upon others; neither calling any Man upon Earth, nor seeking to be called, *Master*. As he looked on the *Holy Scriptures*, as being the only Treasure of *infallible Truth*, so he accounted the *Words* of Scripture the surest Test of Orthodoxy; and therefore, with the great *Chillingworth*, *Baxter*, and others, he was utterly against imposing Subscription to any Articles or Confessions of Faith besides *the Bible*, or such as were drawn up intirely in Scripture Language.

In private Life he greatly adorned the Doctrines of the Gospel, and hereby enforced his public Preaching of them on your Minds: He lived what he taught; and shew'd you, as much by his Deportment as by his Doctrines, what it is to be a *Christian*; but his inoffensive prudent Behaviour, his great Benevolence to Rich and Poor, and his noble *Catholic* Spirit toward professing Christians of *all Denominations*, were the distinguishing Ornaments

ments of his *private Character*, and gave such a Lustre to his *public one*, as will shine for many Years, though his Soul is fled from our World, and his dear Remains are gone down to the *dark Abodes of the Dead*.

Many can testify, that he was a faithful affectionate Friend; *many more*, that he had a great and generous Soul; and even *all* that lived near him, that he was a peaceable good Neighbour: They that knew him most intimately, were charm'd with his ardent, chearful, unaffected Piety; and they that knew him less, had the greater Loss.

When I reflect on his leaving our World, and consider what a Minister of the Gospel he was, I am ready to cry out in the Language of *Elisba*, upon his seeing *Elijah* caught up to Heaven, "My Father! my Father! the Chariot of *Israel*!" and the Horsemen thereof!"

He might truly be stiled, a Shepherd after God's own Heart, feeding his Flock with Knowledge and Understanding: He was a skilful, laborious, and faithful Pastor; he made known unto you the *whole Counsel* of God, as far as was profitable to Salvation; he did not tire you with empty Speculations above the Reach of your Understandings; nor fire your Minds with a false Zeal for Opinions, that are not essential to the Power of Godliness. As it was his firm Belief, "That a bad Life is the worst Heresy*," he troubled not his Hearers with those controverted Doctrines, that have no Tendency to make them either *wiser Men* or *better Christians*; though he thought *freely*, and spoke his Mind *boldly* (so far as he believ'd it necessary to make it known), yet he spoke *discreetly*, and fill'd not your *Heads* with Things that were no-ways likely to mend your *Hearts*.

The great Doctrines of Christianity he chiefly insisted on, such as Repentance toward God, and Faith in our Lord Jesus Christ; that you ought to look for Salvation from the Father, only through the Merit and Mediation of his dear Son; and this only in the way of Well-doing, since Faith without Works is dead; and that you should seek, and trust to, the Influences of the Divine Spirit in all your Endeavours to please God.

He was a plain, practical, solid, and affectionate Preacher: He first informed the Understanding, then warmed the Heart, notwithstanding all the Disadvantages of an irregular Voice that attended his Delivery; he spake to the Judgments and Consciences, as well as to the Affections, of his People.

How skilfully did he divide the Word of Truth! that he might give a Portion to every one in due Season. How faithfully did he warn you of the Danger of every Sin! And earnestly press you, to accept of Christ as he is offered to you in the Gospel; and neither to delay the Work of your Salvation, nor to deceive yourselves by a superficial Piety, or unfruitful Form of Godliness!

I need not tell you, how fervently he recommended your respective Cases unto God in *Prayer*; or with what remarkable Fulness of Matter, with what Propriety of Sentiment and Expression, he assisted you in your public Devotions. But few Persons were ever better qualified to pray *without a Form*, and but few *Forms* are equal to his *Prayers*.

The Concern with which he observed the *open Profaneness* of Multitudes, was very great; nor was he less moved, when he saw the little Regard that is paid to social Virtue, and practical Holiness, by many that put on the Form of Religion: And sorely he lamented, when he observed the
fiery

fery Zeal about disputed Opinions, “ That seems
 “ to shrivel up many Persons Understandings, as
 “ much as their Charity* ;” that unhinges their
 Minds, about Things of a doubtful Nature; makes
 them dissatisfied with the Doctrines and Ministers,
 which they have sat under with Pleasure and Profit
 for many Years; creates a captious, censorious Hu-
 mour, Heart-burnings, Contentions, and Divisions,
 in religious Societies; and, under a Pretence of
 standing up for *Christ* and the *Gospel*, loses Sight of
Meekness and *Peace*, *Forbearance* and *Charity*, which
 are the *very Spirit of the Gospel*, and the *amiable*
Graces, which in an especial Manner *Christ* calls
 upon his Disciples to imitate him in: These Things
 he sigh’d over; and dreaded to see the Consequence
 thereof, where-ever they prevailed.

Or, to sum up his Character in fewer Words:
 He had an Heart to enjoy God’s Bounty without
 running into Riot, and could be strictly temperate
 without needless Mortification: He was humble
 without Meanness, and meek without Stupidity:
 He could be chearful without Levity, and serious
 without being sullen: He was just without Ri-
 gour, and generous without Prodigality: He was
 prudent without timorous Caution, and friendly
 without being officious: He knew how to be steady
 without Obstinacy, and compliant without Weak-
 ness: He could be free without being rude; and if
 he had but *little Ceremony*, he had *much Sincerity*:
 He had the Passions of a Man, without being a
 Slave to any of them; and could feel for his
 Friends and Neighbours, without forgetting that
 he was endued with *Reason*, as well as with *As-
 fection*.

He was learned without Pedantry or Pride; truly
 religious without Superstition; and heartily zealous
 for *Christ*, without being blindly attached to *Names*
 more

more than to *Things*. He was a Person of such amiable Qualities, that his Friends will bless his Memory, and embalm it with their Tears, while his Enemies (if Enemies such a one could have) are sham'd into Silence, or forc'd into Praise.

To say that he did Honour to Christians of a single Denomination, is saying much too little; for he did Honour to the whole Species he belong'd to, and even to Christianity itself. By his Death, the *Town* and *Neighbourhood*, in which he lived, yea the *whole Nation*, hath lost a most valuable Branch of Society; the Church of God, which is the Body of Christ, a very important Member; the Gospel of Jesus, an able Minister; his Fellow-labourers, a wise and tender Father; but what *you, his Flock*, have lost, in being depriv'd of *such a Pastor*——I forbear to say——It is enough for you to *feel*, what I cannot *describe*; and if I could, my doing it would but too much aggravate your Sorrow——that you must see *his Face*——and hear *his Voice*, *no more*.

May Jesus, the great Shepherd and Bishop of our Souls, sanctify the Stroke, comfort you under it, and, in his abundant Mercy, make up the Breach!

Having so far discoursed on the Subject in hand, and enter'd into the Doctrines and Practice of your deceased Pastor;

The Improvement may consist of an Address:

First, To you all of this religious Society without Distinction.

Secondly, To those that have hitherto withstood the Grace of the Gospel, and have not practically observed the Doctrines and Example of your late Pastor.

Thirdly, To those that have made a proper Use of the Gospel, and of what you have learned from the Instruc-

Instructions and Behaviour of your late Minister.

First, Permit me to address you all of this religious Society without Distinction.

And in doing this, I would, 1st, press you with all Earnestness to do the Things that your late Pastor hath taught you by Word and Deed, so far as his Doctrines and Example were agreeable to those of Christ, and his inspired Apostles: For in so doing, you will pay a proper Regard to the first Teachers of Christianity, and even to Christ your Saviour *Himself*; and will make the best Use of what you have learned from your late Minister: But, notwithstanding he hath been with you *many Years*, serving the Lord with all Humility of Mind, and many Tears, not shunning to declare unto you the whole Counsel of God; and at the same time hath let his Light so shine before you, that ye, seeing his good Works, might be induced to glorify God; yet, if, *after all*, ye neither practise what he hath taught you, nor imitate his Example, ye will be no better for all his Ministrations, or the Pattern that he gave you: And as ye cannot pay a greater Respect to his Memory, than by doing what you have learned from his Doctrines, and Manner of Life, so you cannot reproach it more *emphatically*, than by disregarding *what* he preached, and *how* he lived.

Do ye now look back on his valuable Labours and Life with Admiration? Preserve *their Memory*, *their Efficacy*, and, I had like to have said, *their very Being*, in your holy and unblameable Conversation. Let his Doctrines live in your Lives; and his Example breathe in every Part of your Behaviour; *do what he said*, and *be what he was*; and then, in the most honourable Sense, *He will live* as long as it pleaseth God to spare you in this World.

Consider, that it is not crying up your Minister as the *best Preacher*, or as *the best Liver*, you ever knew, that is either paying him the highest Respect, or making the best Use of what you commend: Shewing the Power of his Preaching in your Temper and Conduct is the best Proof, that you esteemed him an excellent Preacher; and conducting your Lives on the Plan of his holy Example, is the most convincing Evidence, that you really value and honour the Pattern that he set before you.

And unless you thus reduce to Practice what you have learned from the Words and Conduct of your Pastor, you have learned nothing from him *to Purpose*. Where is the Sign of his Labour, or the good Effects of his Example, if you are not more pious towards God, nor more just and generous towards Men, nor purer in yourselves, for one or the other?—What is the Advantage of your often hearing his weighty and affectionate Discourses, or of your having seen in his Behaviour the strictest Sobriety, universal Righteousness, and unfeigned Piety? Why, it all amounts—to *nothing*. You might as well never have heard his Doctrine, or seen his Life, at all.

2. Let it be noted for general Use, that holy Practice is the best Ornament, and most substantial Fruit, of your Christian Faith and Profession; and the indispensable Condition on which the Favour of God will be bestowed on Men through Jesus Christ.

A good Life is the great End and best Evidence of a sound Faith; this will be the surest Mark of your Wisdom and Piety; the most incontestable Sign, that the Tree is good, when the Fruit is so. To make you holy, is the Scope and Drift of all the Doctrines of Christ; one great Intention of his Death; and, if you follow his Steps, will be the most
happy

happy and ornamental Effect of his holy Example. Real Holiness in Heart and Life is the very Marrow and Quintessence of Religion. If you do not what Christ, and his Apostles and Ministers, teach you (so far I mean as these teach you the Will of Christ) your Religion is superficial, and altogether vain. Your Profession hath neither Sense nor Meaning in it. It is not your having a right speculative Faith alone (for this the Devil hath to Perfection) that will make you truly religious.— It is not your having a strong Persuasion, that you are among the Elect (for this many a wicked Man is possessed of) that will be a sufficient Evidence, that you are Christ's.— Nor is it your making a fair Shew of Religion, by hearing many Sermons, making long Prayers, and talking warmly against this or the other Opinion that you deem *unsound*, that will manifest the Power of Godliness to be in you. It is not, I say, any of these outward Appearances of Religion, or Ten times more, that will denominate you good Christians, or answer the End of the Gospel, or gain you Acceptance with God, without personal, practical Holiness: Without this, *if the Gospel be true*, you can have no Interest in the Fruits of Christ's Righteousness, or of his Obedience unto Death; no Benefit from your Faith, your Profession, your Prayers, or your Sacraments; no Title to the Promises of divine Grace; nor will you (to be short) be ever blessed in your Deed, if you are not Doers of the Word.

Secondly, I am now to address myself to those of you (if any such are present, which it is to be feared there are in such a large Assembly) who have hitherto withstood the Grace of the Gospel, and have not practically observed the Doctrines and Example of your late Pastor.

You who act this Part will have a terrible Account to give, and a most dreadful Punishment to endure, if you do not repent, and reform your Ways. How many things will rise up against you! The Light of the ever-blessed Gospel, against which you have wilfully shut your Eyes, and every Motive to Righteousness contained therein, against which you have obstinately hardened your Hearts; the precious Blood of Christ, which you have impiously trampled under Feet; the Motions of the Holy Spirit, which you have ungratefully resisted; the many serious Discourses given you by the Ministers of Jesus, which ye have either turned a deaf Ear to, or quickly forgot; the good Examples that have been set before you, which you have despised; perhaps the frequent Instructions, Reproofs, Prayers, and Tears, of religious Parents, all which you have made a Jest of; the many Mercies that ye have abused, and afflictive Dispensations that ye have taken no Warning by, or Convictions of Conscience that ye have stifled; and even Resolutions to amend your Ways that you made, and *almost* as soon broke thro'; together with every other Means of forming you to Holiness, which you have frustrated the Intention of: *All these*, I say, will rise up against and condemn you, and make your future Punishment (except ye repent) so exceedingly dreadful, that you had better never to have enjoyed *any one* of these Advantages for Holiness and Salvation, than to have received the Grace of God in vain: As they all aggravate your Guilt, they will, in proportion, certainly enhance your Punishment, if Death find you unrenewed. What Profit will you then have in any of your criminal Pursuits or Pleasures? When Death surpriseth you, will it be any Advantage or Comfort to you, that you have lived in Riot? or that ye have acquired great Riches? or that ye have been highly honoured by Men? or
that

that ye have had many Friends or Flatterers, *at least* for a *few Years*? When your *Pleasure* is all at an End; your *Riches* cannot be taken with you; your *Titles* no Creature will own in the other World; and all your *Friends* or *Flatterers* will no more follow you *out of Choice*, than your *Riches* and *Titles* can follow you in *any Shape*. What will you think of yourselves in such a Situation? The Almighty you have made your Enemy, by serving Satan; and the Son of God, who was sent into the World to save you, you have made an angry Judge, by obstinately refusing, that he should reign over you: The Day of Grace, in which you might have made your Peace, you have consumed in Wantonness, and worldly Pursuits; and now the Harvest is past, the Summer is ended, and you are not saved: O! what a deplorable Condition is this! Which is the real Condition of every Man that is summoned by Death to Judgment, while he is a Slave to his Lusts, and a Stranger to the Business and Pleasure of Religion.

You would therefore do well to consider, before it is too late, that when all is said, *that can be said*, in favour of worldly Good, or carnal Pleasure, it can be enjoyed but a *very little while*, and perhaps it may not be enjoyed *One Hour*; for Life is but a Vapour, or a Shadow; and when it is past, *Riches, Honours, and sensual Pleasures*, yea, *all the World*, and a *perishing Life* too, are, *one and all*, as *nothing* to a Man; *then his Soul is all to him*: If this is safe, the Favour of God is safe; the happy Fruits of the Messiah's Death, the Joys of Heaven, and *all* is safe; safe beyond the Power of Injury, or the Fear of Hazard; safe *for ever*.

But, if his Soul is lost, the Smiles of God are lost, the Benefits of a Redeemer's Sufferings, the Paradise above, and *all* is lost. He, *himself*, is lost, degraded, ruined; sunk from the Hope of Heaven,

down to the Darkness, Torture, and Despair of Hell; *there* lost; lost *for ever*; lost beyond the Power of Redemption; O! lost without one to help, or so much as one to pity him.

I cannot think of such a Case, without the greatest Horror: And I wish to God, that such an Horror of it might *now* seize every wicked Person that hears me this Day (if any such there be) that he never more be easy in his Sins, with the eternal Vengeance of God hanging every Moment over his Head.—Think, O! think—of the Danger of a sudden Death, to every one that is not, by a Life of Faith and Holiness, prepared to die. What will become of you, if, through the Evil of your Doings, ye fall into the Hands of the living God, who is to the Wicked a *consuming Fire*? Can ye dwell with *everlasting Burnings*? and not be more miserable than it is possible for me to describe, or you to conceive! My very Soul trembles for every wicked Person; to think what a State of inexpressible remediless Ruin he is every Day exposed to! He plays, as it were, on the Brink of eternal Destruction, acting like a Person disordered in his Senses, that goes to the Top of a very high, steep, and craggy Precipice; there stands on Tiptoe, and reacheth forward as far as he is able, in order to gather some alluring Flower or Fruit; when a Breath of Air, or the least accidental Force, would throw him off his Balance, and send him headlong to be dashed to Pieces on the pointed Rocks below. The Thoughts of such a Situation chills my Blood, and even makes me shiver. But this is nothing, compared to the dangerous Situation of every Man's *Soul*, who lives in a practical Disregard of the Gospel; and by being unprepared to die, is continually exposed to the Hazard of being cast by Death into the bottomless Pit, or the Lake of Fire and Brimstone, that can never be quenched.

Experience teacheth you, that nothing is more uncertain than the Duration of your Lives: Persons of all Ages are daily dying round you, and such as *once* appeared as hale and vigorous as any of you can *now* be: And tho', by the Hurry of Business, or Change of Pleasures, you may put off the *Thoughts of dying for a while*, yet you cannot put off the *Agonies of Death for one Moment*, whenever it seizeth you, which, for aught you know, it may quickly do.

When Death is commissioned to destroy, the Tenderness of thy Frame, O Sinner, cannot move him to Pity; thy greatest Beauty cannot win upon his Heart; thy superior Rank or Titles cannot over-awe him; thy Strength cannot resist his; nor all thy Riches bribe him to forbear; *nothing* can save thee from his frozen Hand: Though thou art ever so young, or beautiful, or eminent in Rank, or vigorous, or wealthy, yet all will avail thee nothing; when he approacheth, he will seize thee; when he seizeth thee, thou must yield, and, yielding, become his helpless Prey. If so,—what better Course can now be taken by thee, than to prepare for Death without Delay? O! let him not seize thee with thy Sins full-blown or green about thee! Consider, “that Death meets us in our Business, “surpriseth us at our Pleasures, and lies all along “the Road of Life”*. Give not too much Ground to the Observation of Dr. Young (that nervous Writer), that,

“All Men think all Men mortal, but themselves.”

Instead of falling into that most dangerous Error, so number your Days, as *now* to apply your Hearts to Wisdom: As the last-mentioned Author saith,

“Be wise To-day; 'tis Madness to defer:

“Next Day the fatal Precedent will plead;

Thus —

• Dr. MILNER.

- " Thus on, till Wisdom is push'd out of Life.
 " Procrastination is the Thief of Time;
 " Year after Year it steals, till all are fled;
 " And to the Mercies of a Moment leaves
 " The vast Concerns of an eternal Scene.
 " If not so frequent, would not This be strange?
 " That 'tis so frequent, *This* is stranger still."

Various Instances of *sudden* Death occur: How remarkably *sudden* was the Death of our *dear deceased Friend*! He was not only *well* the Day he died, but *well* till the Evening of *that Day*, when he parted from some particular Friends (whom he had been to visit) seemingly in perfect Health; but did not go many Furlongs on his Way homewards, before he fell from his Horse, being seized, as it is generally apprehended, by an apoplectic Fit, and quickly after was found a breathless Corpse.

Tho' *to him* such a sudden Transition out of this sinful afflictive State, was doubtless a very great Mercy (as such a Death must needs be to every good Man); yet is not such a sudden Dissolution a very alarming thing to every wicked Person, who is himself also liable to be called out of this World without any Warning, without any longer Space for Repentance being allowed him? In such a Case, no Tongue can describe the Misery of the guilty Wretch that is hurried from all his worldly Pursuits, and carnal Pleasures, down to the scorching Flames of Hell, prepared for the Devil and his Angels; *there* to be tormented, in proportion to his Guilt, for *evermore*. Do not these things call aloud, louder than Thunder, to every unrighteous Person, to take Warning before it is too late? to break off from his Sins, by Repentance, without farther Delay? and turn to God with fervent Prayer, with *strong Crying* and *Tears*, in the Name of Christ, both for the Pardon of every Sin, and for his Holy Spirit

to assist him in reforming his Heart and Life, before the Judgments of God overtake him?

As the Father of Mercies delighteth not in the Death of a Sinner, but would rather he would return unto him, and live; and as the Merits of Christ's Obedience unto Death are as large and extensive as any of you could wish for, and the Offers of Mercy in the Gospel are made to *all*, that are willing to accept of them *now*; *Why will you die?* Why will you go on in your Folly and Delusion, till the Day of Grace is past, and you are lost for ever?

Thirdly, Permit me now to address myself to those of you, that have made a good Use of the Grace of the Gospel, and of what you have learned from the Instructions and Behaviour of your late Minister.

Is it not both a Spur to your farther Obedience, and a reviving Thought to your Souls, that the God of Peace will not only be with you, or shew you his special Favour in this World, but also throughout an endless Eternity, if you do but continue faithful unto Death?

In this Case, though your valuable Friend and Minister is removed *from you*; yet *that* God, who gave him, and blessed his Labours to you, will be *nigh*, will be *with you*, where-ever you are, and whatever is your State; and in him you will have Christ his Son for the Great Shepherd of your Souls, his Holy Spirit for your Comforter, his unerring Word for your Guide, his faithful Promises for the Ground of your Hope, and his ever-watchful Providence to trust to; not only for the Blessing of another Minister, like him that is taken away, but even for every other Good that you really need.

In

In every Tribulation of this chequer'd Life he will support your Minds, and fulfil that dear, reviving Promise, namely, that all Things shall work together for Good to you. He will enlighten your Darkneſs, unravel your Perplexities, make your Path ſtrait and plain before you, ſuccour you in Temptation, ſtrengthen your Hearts, when you are moſt ſenſible of your own Weakneſs, and comfort you in all your Sorrows. Though he is the *Highb* and *Lofty* one that inhabits Eternity, though his Name is *Holy*, and he dwells in the *highb* and *holy* Place; yet he dwells with him alſo, that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and the Heart of the Contrite ones. And does not even the Thought of this abundantly cheer your Souls, and put greater Gladneſs into your Heart, than the Increase of Corn, Oil, and Wine? Is not the Proſpect delightful, that, when the Almighty calls you to Judgment, he will freely juſtify your Souls through the Blood of Chriſt, deliver you from all the Miſeries of the Second Death, and graciously reward you for all your Labour of Love? Reward you, not only for a Duration equal to the Term of your Obedience and Suffering in the Fleſh, but for *Millions of Millions of Ages, for ever*; and will reward you too to the utmoſt Extent of your Capacities and Deſires? Since there is at his Right-hand Fulneſs of Joy, and Pleaſures for evermore. O! does it not inſpire you with Pleaſure, little leſs than Transport; you, I ſay, that lov'd and improv'd in Holineſs by the Preaching and Example of your late Paſtor; to think, that, in a little time, you ſhall go to, and ſpend an happy Eternity with him, and with all the bleſſed Saints and Martyrs, and holy Angels, with Chriſt your dear Redeemer, and with God the Father of Mercies, and the inexhaustible Fountain of all Happineſs?

Did

Did you but realize the Prospect of being for ever with the Lord, and with all the Children of God, of having your Nature perfectly purged from Sin, and all your Capacities vastly enlarged, and enlarging for ever; of having all Tears wiped from your Eyes, and every Evil of this wicked World removed *far* from you; of being constantly employed in the most holy and delightful Service, and of having your Souls intirely fill'd and ravish'd with a perpetual Succession of new and growing Joys; did you, I say, but realize the Prospect of *all this Blessedness* by the lively Exercise of Faith, you could neither want Inducement to be holy, nor solid Comfort in any of your Afflictions. Neither Reproach, nor Poverty, nor the Death of your dearest Friends, no, nor the Apprehensions of your own Dissolution, would greatly move you; so that you might but finish your Course with Joy.

You would consider your present Trials as light (in comparison), and but for a Moment; you could not faint under them, while you looked not at the Things that are seen, but at those that are not seen; for the Things that are seen are temporal, but the Things that are not seen are eternal.

To conclude: Since we are all liable to be very speedily, and even suddenly, called out of this World by Death, we should, *every Soul* of us, *live as we dare die*. Ministers should preach and live, as not knowing how soon the Time of their serving Christ, and seeking the Salvation of precious Souls, may be over *for ever*: And you should hear, as not knowing but every Sermon you hear may be the *last*; and should behave yourselves in every Part of your Conduct, as not knowing but you may be called to Judgment without a Moment's Warning. Watch therefore;
E for

34. *A Discourse on the Death, &c.*

for ye know not what Hour your Lord doth come: But know this, that if the good Man of the House had known in what Watch the Thief would come, he would have watched, and would not have suffered his House to be broken up: Therefore, *be ye also ready*; for in such an Hour as ye think not, the Son of Man cometh.

I have no more to say, but I must
 leave you to your own reflection, and
 I am, Sir, your obedient servant,
 J. H.

1. The first part of the document is a letter from the President of the United States to the President of the Senate, dated January 1, 1877. The letter is signed by Rutherford B. Hayes and is addressed to Charles Schreyer. The letter is a copy of the original, which is in the possession of the President of the Senate. The letter is a copy of the original, which is in the possession of the President of the Senate.

[Faint, illegible text from bleed-through]

The conduct of the war was called out of the
 people and was judged very soon of us.
 In the month of March, we found

... as we know how soon the time of our
... and taking the salvation of
... may be over for ever. And you



leaves in every part of the country, but you may be called to judgment
 knowing that you may be called to judgment. Watch therefore; for
 ye know not the day of the Lord's coming.
 E

2



